

years. One of the current owners, Judy Rodriguez, was a former student, and has been involved with the school for 43 years. Peggy Dietrick and her niece, Deborah Dietrick, make up the remainder of the school's ownership.

In 1975, the National Accrediting Commission of Career Arts and Sciences recognized Laredo Beauty College for its achievements by conferring upon it national accreditation status. The school is currently a member of both the American Association of Cosmetology Schools and the Cosmetology Educators of America.

Mr. Speaker, I am honored to have the opportunity to recognize the Laredo Beauty College for having been such an essential part of their community for the past fifty years.

ON THE PASSING OF MICHAEL KING

HON. NANCY PELOSI

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 18, 2015

Ms. PELOSI. Mr. Speaker, I rise to pay tribute to the life of one of the legends of the entertainment industry, a man responsible for some of the greatest television touchstones of the past three decades: Michael Gordon King. Michael's passing last month at age 67 is a great tragedy, but we know he leaves a towering legacy of success and an indelible mark on American culture.

Michael and his late brother Robert inherited their business and their savvy from their father, Charles King, who founded a modest television syndication company named King World Productions in 1964. As Michael would recall, their father would go over every deal at the dinner table with his family, delving into the details of his transactions when Michael was as young as 14. Michael would take the title of president of King World shortly after graduating from Fairleigh Dickinson University, at the salary of \$150 a week.

When Charles King died in 1972, King World had one product: the distribution rights to "The Little Rascals." Over the next 30 years, Michael and Robert would build King World into an entertainment empire.

In 1983, King World paid \$50,000 to acquire the rights to "Wheel of Fortune." With the hard-charging brothers traveling the country to secure top media markets to air the show, "Wheel of Fortune" became the highest-rated syndicated program in history. The company was awarded the distribution rights to the revival of "Jeopardy!"—the enduring television favorite that made Alex Trebek a national icon.

In 1986, the Kings' launched a national talk show with a former Baltimore news anchor and local-Chicago talk show host: Oprah Winfrey. The Oprah Winfrey Show would become one of the most widely watched and consequential television programs ever.

Under the leadership of Michael and Robert, King World reached astounding heights. According to the New York Times, "On a typical day in the late 1980s, 90 million people watched at least one of the company's three biggest shows—Wheel of Fortune, Jeopardy!, and The Oprah Winfrey Show."

Eventually, the Kings sold their company to CBS. Michael would serve as a consultant to CBS, and find a new passion for sports—opening a world-class boxing gym and a box-

ing promotions company dubbed King Sports Worldwide.

Michael measured himself against the biggest legends in entertainment history. As we reflect on his life and his legacy, we know that Michael King earned his place among the greats.

Michael's passion for entertainment, his showmanship and eye for talent, his dedication, drive and creativity shaped some of the most important cultural touchstones of recent memory.

I knew Michael as a father devoted to his family and concerned about the community. I hope it is a comfort to Michael's wife, Jena, his children, Alexandra, Theodore, Audrey and Jesse, and the entire King family that so many people mourn their loss. Many millions around the world have been entertained and moved by Michael's work, and are grateful for his legacy.

ON THE OCCASION OF THE RETIREMENT OF MASTER CHIEF BOB SEBASTE

HON. ALCEE L. HASTINGS

OF FLORIDA

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 18, 2015

Mr. HASTINGS. Mr. Speaker, I rise today to recognize Master Chief Bob Sebaste on the occasion of his retirement after 29 years of service in the United States Navy and Coast Guard. Master Chief Sebaste's illustrious military career began as a Staff Instructor in Balston Spa, New York. During his distinguished career, Master Chief Sebaste served assignments throughout the United States as Public Affairs Officer in the US Navy, Leadership Instructor at Coast Guard Air Station in Miami, as well as Maintenance Control Officer for USCG Base, Boston. Notably, for three years, from 1990–1993, he served as an instructor at the Naval Nuclear Power School in Orlando, Florida.

Throughout his career, Master Chief Sebaste continued to strive for self-improvement and successfully rose through the ranks. He distinguished himself as a well-respected leader in the US Navy and US Coast Guard. After attending Electronics Technician School, Master Chief Sebaste was commissioned as a Reactor Operator for submarine USS Tecumseh in Charleston, SC. He went on to serve in a variety of positions including Staff Instructor at Reactor Plant Training, Public Affairs Officer in the Operational Test Support Unit and Chief Electronics Technician for the US Coast Guard Cutter MOHAWK Division.

Behind every great serviceman and woman is a support network encouraging them to strive for greatness. I offer my gratitude to Master Chief Sebaste's wife, Betty, a school teacher at Sandpiper Elementary School in Sunrise, Florida, and their three children Rachel, Walter and Christopher. Following in his father's footsteps, Christopher Sebaste is currently a Staff Sergeant in the United States Air Force, stationed in Okinawa, Japan.

Mr. Speaker, we owe Master Chief Sebaste our infinite gratitude for his boundless devotion and years of service to our nation. It is because of individuals like Master Chief Sebaste that our nation remains safe and secure. I am honored and truly privileged to recognize Mas-

ter Chief Bob Sebaste for his dedication to the US Navy and Coast Guard over the past 29 years, and offer him my best wishes for continued good health and success in the years to come.

LOGOS PREPARATORY ACADEMY BASEBALL TEAM

HON. PETE OLSON

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 18, 2015

Mr. OLSON. Mr. Speaker, I rise today to congratulate the Logos Prep baseball team for their advancement to the 3A championship game after winning District 6–3A.

The Lions entered into the championship game with a remarkable 11–1 record and proudly represented the entire Fort Bend community. They were led on and off the field by four outstanding all-state players, including junior Andrew Richards, sophomore Sammy Kuntz, senior Makay Raven, and junior Marshall Allen. Additionally, the Lions had multiple players voted onto the all-district and academic all-state list. These prestigious awards are achieved through both athletic and academic vigor and are highly competitive throughout the state of Texas. We are extremely proud of all the men of the Logos Prep baseball team and look forward to their future accomplishments.

On behalf of the Twenty-Second Congressional District of Texas, congratulations again to the entire team in representing the Logos Prep Academy in the Texas State Tournament.

RABBINIC LETTER ON THE CLIMATE CRISIS

HON. JANICE D. SCHAKOWSKY

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 18, 2015

Ms. SCHAKOWSKI. Mr. Speaker, I rise today to submit a Rabbinic Letter on the Climate Crisis.

Today, Pope Francis released the Papal Encyclical, calling on all of us to address the global crisis of climate change. But the Encyclical was not the only religious document this week calling for bold action. The Rabbinic Letter demonstrates that leaders in the Jewish faith share the commitment to meeting perhaps the greatest challenge of our time.

The Rabbinic Letter was initiated by seven leading rabbis from a broad spectrum of American Jewish life: Rabbi Elliot Dorff, rector of the American Jewish University; Rabbi Arthur Green, rector of the Hebrew College rabbinical school; Rabbi Peter Knobel, former president, Central Conference of American Rabbis; Rabbi Mordechai Liebling, director of the Social Justice Organizing Program at the Reconstructionist Rabbinical College; Rabbi Susan Talve, spiritual leader of Central Reform Congregation, St. Louis; Rabbi Arthur Waskow, director of The Shalom Center; and Rabbi Deborah Waxman, president of the Reconstructionist Rabbinical College. They were joined by Rabbi Irving (Yitz) Greenberg, a leader of the Orthodox community.

This letter makes clear the scope of the problem we face in combatting human-induced climate change. It also identifies clear and indisputable principles of the Jewish faith that prove that action on this issue isn't just smart from an economic and public health perspective—it's morally and religiously justified.

I thank the 360 Rabbis who have already signed this letter, and I urge my colleagues on both sides of the aisle to follow the guidance of these religious leaders on this critical issue.

TO THE JEWISH PEOPLE, TO ALL COMMUNITIES OF SPIRIT, AND TO THE WORLD: A RABBINIC LETTER ON THE CLIMATE CRISIS

We come as Jews and rabbis with great respect for what scientists teach us—for as we understand their teaching, it is about the unfolding mystery of God's Presence in the unfolding universe, and especially in the history and future of our planet. Although we accept scientific accounts of earth's history, we continue to see it as God's creation, and we celebrate the presence of the divine hand in every earthly creature.

Yet in our generation, this wonder and this beauty have been desecrated—not in one land alone but 'round all the Earth. So in this crisis, even as we join all Earth in celebrating the Breath of Life that interweaves us all—

You sea-monsters and all deeps, Hallelu-Yah.
Fire, hail, snow, and steam, Hallelu-Yah.
Stormy wind to do God's word, Hallelu-Yah.
Mountains high and tiny hills, Hallelu-Yah
(Psalm 148)

We know all Earth needs not only the joyful human voice but also the healing human hand.

We are especially moved when the deepest, most ancient insights of Torah about healing the relationships of Earth and human earthlings, adamah and adam, are echoed in the findings of modern science.

The texts of Torah that perhaps most directly address our present crisis are Leviticus 25–26 and Deuteronomy 15. They call for one year of every seven to be Shabbat Shabbaton—a Sabbatical Year—and Shmittah—a Year of restful Release for the Earth and its workers from being made to work, and of Release for debtors from their debts.

In Leviticus 26, the Torah warns us that if we refuse to let the Earth rest, it will “rest” anyway, despite us and upon us—through drought and famine and exile that turn an entire people into refugees.

This ancient warning heard by one indigenous people in one slender land has now become a crisis of our planet as a whole and of the entire human species. Human behavior that overworks the Earth—especially the overburning of fossil fuels—creates in a systemic planetary response that endangers human communities and many other life-forms as well.

Already we see unprecedented floods, droughts, ice-melts, snowstorms, heat waves, typhoons, sea-level rises, and the expansion of disease-bearing insects from “tropical” zones into what used to be “temperate” regions. Leviticus 26 embodied. Scientific projections of the future make clear that even worse will happen if we continue with carbon-burning business as usual.

As Jews, we ask the question whether the sources of traditional Jewish wisdom can offer guidance to our political efforts to prevent disaster and heal our relationship with the Earth. Our first and most basic wisdom is expressed in the Sh'ma and is underlined in the teaching that through Shekhinah the Divine presence dwells within as well as beyond the world. The Unity of all means not only that all life is interwoven, but also that

an aspect of God's Self partakes in the interwovenness.

We acknowledge that for centuries, the attention of our people—driven into exile not only from our original land but made refugees from most lands thereafter so that they were bereft of physical or political connection and without any specific land—has turned away from this sense of interconnection of adam and adamah, toward the repair of social injustice. Because of this history, we were so much pre-occupied with our own survival that we could not turn attention to the deeper crisis of which our tradition had always been aware.

But justice and earthiness cannot be disentangled. This is taught by our ancient texts—teaching that every seventh year be a Year of Release, Shmittah. Shabbat Shabbaton, in which there would be not only one year's release of Earth from overwork, but also one year's sharing by all in society of the Earth's freely growing abundance, and one year's release of debtors from their debts.

Indeed, we are especially aware that this very year is, according to the ancient count, the Shmita Year.

The unity of justice and Earth-healing is also taught by our experience today: The worsening inequality of wealth, income, and political power has two direct impacts on the climate crisis. On the one hand, great Carbon Corporations not only make their enormous profits from wounding the Earth, but then use these profits to purchase elections and to fund fake science to prevent the public from acting to heal the wounds. On the other hand, the poor in America and around the globe are the first and the worst to suffer from the typhoons, floods, droughts, and diseases brought on by climate chaos.

So we call for a new sense of eco-social justice—a *tikkun olam* that includes *tikkun tevel*, the healing of our planet. We urge those who have been focusing on social justice to address the climate crisis, and those who have been focusing on the climate crisis to address social justice.

Though as rabbis we are drawing on the specific practices by which our Torah makes eco-social justice possible, we recognize that in all cultures and all spiritual traditions there are teachings about the need for setting time and space aside for celebration, restfulness, reflection.

Yet in modern history, we realize that for about 200 years, the most powerful institutions and cultures of the human species have refused to let the Earth or human earthlings have time or space for rest. By overburning carbon dioxide and methane into our planet's air, we have disturbed the sacred balance in which we breathe in what the trees breathe out, and the trees breathe in what we breathe out. The upshot: global scorching, climate crisis.

The crisis is worsened by the spread of extreme extraction of fossil fuels that not only heats the planet as a whole but damages the regions directly affected.

Fracking shale rock for oil and “unnatural gas” poisons regional water supplies and induces the shipment of volatile explosive “bomb trains” around the country.

Coal burning not only imposes asthma on coal-plant neighborhoods—often the poorest and Blackest—but destroys the lovely mountains of West Virginia.

Extracting and pipe-lining Tar Sands threatens Native First nation communities in Canada and the USA, and endangers farmers and cowboys through whose lands the KXL Pipeline is intended to traverse.

Drilling for oil deep into the Gulf and the Valdez oil spill in Prince William Sound off the Pacific have already brought death to workers and to sea life and financial disas-

ters upon nearby communities. Proposed oil drilling in the Arctic and Atlantic threaten worse.

All of this is overworking Earth—precisely what our Torah teaches we must not do. So now we must let our planet rest from overwork. For Biblical Israel, this was a central question in our relationship to the Holy One. And for us and for our children and their children, this is once again the central question of our lives and of our God. HOW?—is the question we must answer.

So here we turn from inherited wisdom to action in our present and our future. One way of addressing our own responsibility would be for households, congregations, denominations, federations, political action—to Move Our Money from spending that helps these modern pharaohs burn our planet to spending that helps to heal it. For example, these actions might be both practical and effective:

Purchasing wind-born rather than coal-fired electricity to light our homes and synagogues and community centers;

Organizing our great Federations to offer grants and loans to every Jewish organization in their regions to solarize their buildings;

Shifting our bank accounts from banks that invest in deadly carbon-burning to community banks and credit unions that invest in local neighborhoods, especially those of poor, Black, and Hispanic communities;

Moving our endowment funds from supporting deadly Carbon to supporting stable, profitable, life-giving enterprises;

Insisting that our tax money go no longer to subsidizing enormously profitable Big Oil but instead to subsidizing the swift deployment of renewable energy—as quickly in this emergency as our government moved in the emergency of the early 1940s to shift from manufacturing cars to making tanks.

Convincing our legislators to institute a system of carbon fees and public dividends that rewards our society for moving beyond the Carbon economy.

These examples are simply that, and in the days and years to come, we may think of other approaches to accomplish these ecological ends.

America is one of the most intense contributors to the climate crisis, and must therefore take special responsibility to act. Though we in America are already vulnerable to climate chaos, other countries are even more so—and Jewish caring must take that truth seriously. Israeli scientists, for example, report that if the world keeps doing carbon business as usual, the Negev desert will come to swallow up half the state of Israel, and sea-level rises will put much of Tel Aviv under water.

Israel itself is too small to calm the wide world's worsening heat. Israel's innovative ingenuity for solar and wind power could help much of the world, but it will take American and other funding to help poor nations use the new-tech renewable energy created by Israeli and American innovators.

We believe that there is both danger and hope in American society today, a danger and a hope that the American Jewish community, in concert with our sisters and brothers in other communities of Spirit, must address. The danger is that America is the largest contributor to the scorching of our planet. The hope is that over and over in our history, when our country faced the need for profound change, it has been our communities of moral commitment, religious covenant, and spiritual search that have arisen to meet the need. So it was fifty years ago during the Civil Rights movement, and so it must be today.

As we live through this Shmittah Year, we are especially aware that Torah calls for

Hak'hey!—assembling the whole community of the People Israel during the Sukkot after the Shmittah year, to hear and recommit ourselves to the Torah's central teachings.

So we encourage Jews in all our communities to gather on the Sunday of Sukkot this year, October 4, 2015, to explore together our responsibilities toward the Earth and all humankind, in this generation.

Our ancient earthy wisdom taught that social justice, sustainable abundance, a healthy Earth, and spiritual fulfillment are inseparable. Today we must hear that teaching in a world-wide context, drawing upon our unaccustomed ability to help shape public policy in a great nation. We call upon the Jewish people to meet God's challenge once again.

TPA AND TPP

HON. PETE SESSIONS

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 18, 2015

Mr. SESSIONS. Mr. Speaker, I believe that our friends on the other side of the aisle are not opposed to job creation, Congressional oversight and global economic prosperity. But I predict they will unfortunately chose unions and outside groups over giving assistance to their own workers when a trade package comes before this body. So, because of that, for the first time in half a century, they will let this policy that is so important to their party expire.

While I predict that TPA will pass, it will be a shame if the whole package isn't enacted due to the failure of this President to work with members of his own party.

HONORING MAJOR GENERAL JOSEPH MCNEIL

HON. GREGORY W. MEEKS

OF NEW YORK

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 18, 2015

Mr. MEEKS. Mr. Speaker, vision and resolve: the fertile grounds for greatness. These are the qualities that Major General Joseph McNeil exemplified when in 1960 he and three of his classmates protested segregation with a sit-in at a Woolworth store in Greensboro, North Carolina.

The 'Greensboro Four', as they came to be known, were denied service at a Woolworth lunch counter because of the color of their skin. With the spirit of peaceful protest, they committed themselves to a sit-in, which, little did they know, would reverberate across the nation.

With wisdom beyond his years, Joseph knew that strength was not in the individual but in the many. The Greensboro Four united the North Carolina A&T State University student body by establishing the "Student Executive Committee for Justice" and, in the face of all controversy, he won the battle. Woolworth agreed to allow service to blacks and whites alike.

Many years later, when asked in an interview what he had felt at that trying time, Joseph responded: "Intense sense of pride, a bit of trepidation". Not three weeks before he was to depart for training at a Texas Air Force

Base was so unwilling to stand idly by in the face of injustice that he was arrested at a demonstration alongside Reverend Jesse Jackson.

The Air Force saw in Joseph what everyone else did too. From first Lieutenant to Captain; from Major to Lieutenant Colonel; from Colonel to Major General, McNeil excelled in every aspect. Today he dons the Air Force Distinguished Service Medal as a symbol of his achievements, just one the many awards Mr. McNeil earned. He received honorary degrees from North Carolina A&T State University, North Carolina at Wilmington, Molloy College, and St. Johns University in my own district. He is a man truly worthy of every honor bestowed upon him.

Today, we honor Major General Joseph McNeil for his success as a civilian, a community leader, a husband, a father, and as a distinguished member of the United States Air Force. May many more be made of the cloth from which he was cut.

RECOGNIZING RAMADAN

HON. ELIZABETH H. ESTY

OF CONNECTICUT

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 18, 2015

Ms. ESTY. Mr. Speaker, I rise today to recognize the month of Ramadan, which begins tonight at sundown for Muslims in Connecticut and around the world.

I offer my support for those marking the holiday. For Muslims worldwide, this month of fasting is a time for prayer, reflection, and charitable work.

With the constant cycle of violence plaguing our country and the world, let us all take this time to recommit ourselves to work together for equality and peace on earth.

Ramadan Mubarak to all observing the holiday.

EXPRESSING CONDOLENCES TO THE VICTIMS OF THE SENSE- LESS SHOOTING AT THE EMAN- UEL A.M.E. CHURCH IN CHARLES- TON, SOUTH CAROLINA

HON. SHEILA JACKSON LEE

OF TEXAS

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 18, 2015

Ms. JACKSON LEE. Mr. Speaker, it is with a heavy heart that I rise to speak out against the senseless loss of innocent lives resulting from another senseless act of violence.

My thoughts and prayers go out to the people of Charleston, South Carolina, the members of the Emanuel African Methodist Episcopal Church in Charleston, pastored by the Rev. Clementa Pinckney, who was one of nine persons slain by a gunman motivated by hate.

Last night Rev. Pinckney, who was also a member of the South Carolina State Senate, and eight others were shot in a horrific massacre at one of the nation's historic black churches.

Mr. Speaker, it shocks the conscience that this shooting took place during a prayer meeting in a house of sanctuary.

These types of events should never happen, and should never happen in a House of the Lord.

There is no place in a civilized society for senseless acts of violence.

I commend Attorney General Lynch for her moving quickly and decisively to launch an investigation into this hate crime and bring the perpetrator to the bar of justice where he will be prosecuted to the full extent of the law.

Mr. Speaker, as a country we have made major strides in equality and social justice but this tragedy reminds us that we still have work to do before Dr. King's dream of an America where all live and work together in brotherhood is realized.

There is no place for bigotry and hatred in our great country and individuals who wish to practice hate must be rooted out and ostracized.

Mr. Speaker, this senseless act of violence provides us with yet another opportunity to teach our children that violence is never the answer and that we all must be compassionate, inclusive, and understanding to all regardless of age, economic status, race, religion, nationality or educational background.

We as a nation must live lives motivated by love, not hate.

We must teach our children to be tolerant, to show kindness, and to embrace and celebrate our differences.

Changing a culture of violence will not happen overnight but that is no excuse for failing to try.

We must try. For the sake of the victims of Emanuel A.M.E., we must not give up.

I ask the House to observe a moment of silence in memory of the victims in South Carolina, and victims of gun violence everywhere.

RECOGNIZING JANE ROZANSKI

HON. JULIA BROWNLEY

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Thursday, June 18, 2015

Ms. BROWNLEY of California. Mr. Speaker, today I rise to recognize Jane Rozanski, a remarkable visionary and dedicated leader to the aging population of Ventura County, California.

As the Chief Executive Officer of the Camarillo Health Care District, Jane has demonstrated an outstanding commitment to providing health care and improving the access of medical services to seniors in our community. For over two decades, Jane oversaw the development of the district, which has grown to serve over 35,000 residents annually.

Under the steadfast leadership of Jane Rozanski, along with her highly skilled team, the Camarillo Health Care District embodies the commitment to provide quality and affordable medical care. The Camarillo Health Care District has been recognized throughout California as a model of innovation and efficiency, has received statewide recognition as the Executive Team of the Year by the Association of California Healthcare Districts, and has been recognized nationally as an innovative and competent partner in federal projects.

Jane has worked tirelessly to improve access to healthcare services throughout the community. In addition to her impressive work in the Camarillo Health Care District, she has upheld the responsibility of a commissioner on the California Commission on Aging for nearly three years and has brought her valuable expertise on how to best serve California's elderly citizens.